

Christian Secretary.

HARTFORD, FRIDAY, NOV. 10, 1848.

Mass. Baptist Convention.

We learn from the Watchman and Reflector that the annual meeting of the Massachusetts Baptist Convention was held in the First Baptist church at Lowell week before last. The attendance was large, and the meeting was animated by a most excellent spirit.

"The opening sermon was preached by Rev. T. D. Anderson, from Prov. 29: 18—'Where there is no vision the people perish.' The subject was well chosen and very effectively discussed and enforced. The object of this discourse was attained in leaving on the minds of many a deep impression of the inestimable worth of the gospel and the obligation to make renewed efforts for spreading it abroad.

The Convention was organized by choosing Rev. R. Babcock, D. D., chairman, and Rev. Wm. H. Shafer, Secretary. The afternoon of Wednesday was chiefly occupied in listening to those who had been appointed to prepare accounts of the state of religion in the several Associations. The details of these statements will appear in the printed Minutes of the Convention, which will, ere long, be widely circulated among our churches. In general, the Reports dwelt on the want of a lively religious interest throughout our churches during the year, and prolonged those plaintive strains of the various Associations which have before reached us like responses to the cry of the ancient Prophet: 'The habitations of the shepherds shall mourn and the top of Carmel shall wither.' Here and there, however, we were pointed to green and fruitful spots which enliven the dreary scenery, and awaken hopes of a better future. In many places there has been cheering progress in gathering congregations, erecting church edifices, and in other things which indicate external strength and prosperity.

For instance, in the Berkshire Association, composed mainly of small and feeble churches, there are interesting signs of advancement. The heights of the Hoosick Mountains have been favored with refreshing showers of Divine influence, and have been like the mountains of Zion, where the Lord commanded his blessing. The Pittsfield church, which a few years since received aid from the Convention, can now yield aid in return, and is at present engaged in rearing a spacious house of worship. The church in North Adams is also erecting a new edifice, (63 feet by 39) and doing it without plunging into debt, but by developing their own resources; as Rev. Mr. Love expressed it, 'capping their windows with marble from their own quarries.' The benevolent contributions of the church in Becket, it is said, would average three dollars per member. This is a good example, and he who said of an humble donor to the Lord's treasury, 'she hath done more than they all,' has, we trust, approved their doings. One church which the Convention aided with an appropriation of fifty dollars, has paid thirty-three dollars back to the Convention. In this Association 205 have been baptized the last year, making an increase of 14 per cent.

The account from the Worcester Association left on the minds of all a lively impression of internal prosperity. It is composed of 21 churches, all supplied with pastors except three. The Rev. Mr. Edwards observed, 'No pastor has left his flock and no flock has quarrelled with its pastor.' If, however, we should proceed to call out from these Reports all that was interesting, we should make our account too long for our columns; and to some points we may refer again when the Minutes are published.

Wednesday evening was occupied in hearing Reports from committees on the operations of Benevolence: Sabbath Schools, Religious Publications, Home Missions, Ministerial Education. The sentiments which were expressed on these important subjects will reach the Minutes of the Convention, and will meet, we hope, with serious consideration. The General Agent of the Convention, Rev. Hervey Fitts, delivered an address, which contained some interesting statements respecting his work as a missionary, and respecting revivals of religion in several places.

New Hampshire Baptist Convention.

The annual meeting of this Convention was held at Manchester, Oct. 17, 18 and 19. Ex-Governor Colby was elected President and Hon. Josiah Quincy and Thomas J. Harris, Esq., Vice Presidents.

"Tuesday evening," says a correspondent of the Watchman, "the annual sermon was delivered by bro. D. D. Pratt, from Matt. 5: 11, 12. Theme, Persecution for righteousness' sake."

"The forenoon of Wednesday was devoted to the business of the Convention, hearing reports from the Secretary, Treasurer, and from committees, &c. Some dozen churches have been aided by the Convention the past year, besides missionary services by the agent and domestic missionary. Notwithstanding the unusual scarcity of money, more was contributed the last year, than for several former years. The Treasurer will be unable to pay the sums appropriated by about three hundred dollars. Something more is expected, however, from two or three churches which have not paid in their contribution; and it is desirable that an effort be made by a special contribution to be taken in each church, and forwarded to the Treasurer immediately, that all liabilities may be promptly met."

"Wednesday afternoon the annual sermon was delivered before the Pastoral Association, by bro. O. O. Stearns, from Rom. 10: 4, only a part of which it was my privilege to hear; but this, and the sermon before the Convention, was listened to with much satisfaction."

"Wednesday evening was devoted to the subject of Foreign Missions. Dr. Sharp, Hon. Honan Lincoln, and bro. J. Blain gave spirited and interesting addresses. Dr. Sharp took occasion to allude to his own position in relation to the Missionary Union, as he thought he had been misunderstood and misrepresented. He had never been attached to the Union and its great work; he believed the brethren who conducted its operations, were tried, honorable, devoted, self-sacrificing men, and that the Union was worthy the confidence and support of the denomination; and that we could operate together at present, to much greater advantage than in independent organizations."

"Thursday morning the business of the day was closed, and the remainder of the day was occupied by the Board in the transaction of its business. The time of the session was very much crowded, and the Education and Anti-Slavery Societies

had no opportunity to present their objects to the meeting. Bro. Powell and Seaver, advocated in brief addresses the claims of the Home Mission and American and Foreign Bible Societies, and bro. Brinton spoke in behalf of the American Tract Society. The action of the Home Mission Society at their last annual meeting, touching the subject of slavery, refusing to adopt the amendment of the Constitution, is not satisfactory to our brethren. We cannot fellowship or support administering the ordinances of the gospel to slaveholders."

The Pope vs. the People.

The time was when it would have been considered sacrilege to say a word derogatory to the character of a Pope; but times change, and frequently they bring and reverse to those who are expecting something very different. Of late these changes have reached the Vatican itself, and so very remarkable have they been, that now, instead of the Pope dictating to the people, the people begin to dictate to the Pope. The self-styled Vicar of God has actually fallen so low in these days of revolution and reform, that his subjects, hitherto faithful to obey him to the letter, are actually rising above him, and already they begin to proclaim in his ears what to him must be a very strange doctrine, that "the voice of the people is the voice of God." Such heresy would once have been punished with the severest tortures ever practised in the Inquisition; but now it is not only passed over in silence, but so greatly does the Pope fear the people, that it is recorded on good authority, that a French steamer has been chartered at Marseilles to aid his escape, should circumstances require it. A Genua paper uses the following language in reference to His Holiness:

"We do not flatter ourselves that our words can reach the ears of him who has done everything to cast us back into the slavery of Babylon; of him who has neglected no artifice to present us as a holocaust to the Austrian idol. But should they reach him, we would boldly say: 'You are not the Vicar of God, but the Vicar of the Austrian Emperor. Your faith is not civilization, but barbarism; not peace, but the slaughter of our people. Words are not sufficient; deeds speak; and in you we have both words and deeds. You fear the schism of the Austrian prelates, and heed not the curse of nations. Wait awhile, and you will reap such fruit as you deserve.' Poor Italy! Whether has the dominion of the Popes led you? After this protest, what have we to hope from our Pontiff? Nothing. Mark well, O people! These are the terrible effects of the temporal dominion of Popes."

The following hint to his Holiness is from a Roman paper:

"One prayer to Pius IX. If perfidious counselors have thus far been saying to thee, 'The desire for constitutional liberty, and for the independence of Italy is not the universal will of the nation, but the foolish exaltation of certain unquiet spirits,' know to-day by what the Italian people are everywhere doing, even without arms, and betrayed as they have been, that thou hast been deceived. If it be true that the united voice of a great people is to be turned just as the voice of God, then must thou say in thy heart, 'God will that Italy should be free, and delivered from foreign oppression.'—Thou seest that the Princes to whom we devoted our lives and fortunes, to whom we swore eternal fidelity, have betrayed us; but facts tell thee that their treason will not have the fruit they expected, but be turned against themselves. Thou alone remainest to us; thou only hast the distinction of justice and purity. A new revolution commences to-day in Italy; a revolution which human force cannot restrain, because it is the people who undertake it in their own strength, and on their own account. Popular revolutions are terrible; they are like the sea when in its passage, neither respects nor fears anything. But the people still invoke thee, O great Pontiff! If from the high place of the Vatican thou pronounce the sacred word, the people will prostrate themselves before thee, because they see in thy right hand the sword of the Lord who has decreed their deliverance. Will thou also abandon us? Wouldst thou that Italy should curse her Princes without exception?"

Revivals.

Rev. L. W. Wheeler, of East Killingly, in a letter to the editor of the Chr. Secretary, dated Oct. 30, says:—"Since my last, I have had the privilege of baptizing nine more hopeful converts, among whom, were two, nearly seventy years of age. The work of conviction and conversion, still continues."

SHERBURNE, CHOL. CO., Oct. 20, 1848. MESSRS. EDITORS:—It will be gratifying to you and your readers to know, that there is a pleasing work of grace in progress in a part of this town; as the fruits of which, some thirty, or over, mostly young, are now indulging hopes.

Hitherto the work has been mostly confined to one or two school districts, bordering upon Sherburne, Snyrna, Norwich, and Plymouth, and called "Sherburne Four Corners."

The means more particularly owned of God in the commencement of the work, were the faithful exhortations and warnings of a young lady while on her dying bed. Though her disease was the consumption, she seemed to have almost superhuman strength, as she drew near the scene of death, to converse with, and warn her youthful associates as they gathered around her dying bed. From some of them, she gained the promise that they would make religion the subject of their first attention, and the salvation of their souls the earnest object of their pursuit.—*Rel. Recorder.*

REVIVALS IN CANADA WEST.—The Montreal Baptist Register, reports revivals at New Market, and Osgoode, Canada West. At the former place, it says:

"The labors of our brother Leech at this place, and other stations in the neighborhood, have been remarkably blessed. A protracted meeting has been lately held, at which the Rev. Mr. Roberts, from the United States, assisted. The results have been most gratifying. Sixty-nine conversions are already reported, and the excitement still continues, though the special meetings have terminated. Between twenty and thirty persons had been baptized at the date of our last communication, and more were expected to follow very shortly. May they all 'endure unto the end.'"

At Osgoode, twenty have recently been baptized. "We learn by letter, from Rev. J. B. Porter, that an interesting revival has been enjoyed by the Elizabeth Church in Indiana near Bethlehem, on the Ohio river. Sixteen additions were made to the Church and others hopefully converted, who have not yet connected themselves with a Church."

—*Bap. Banner.*

REVIVAL IN CHAPLIN, CT.—A letter received at this office says that the church under the pastoral care of Rev. Mr. Dickinson has been lately favored with a revival. As some of its fruits, 26 have united with the church and several others are indulging hopes. At such a season of death as this it is encouraging to know that the Holy Spirit has

not wholly forsaken our churches.—*Boston Recorder.*

An interesting revival of religion has existed at Colchester, N. Y., for some weeks past.

A revival has also been in progress at Westerlo, N. Y., for several weeks past. Fifty persons are now thought to be enquiring "what they must do to be saved." Since the first of March, seventy have been baptized.

"Settling the Question."

Notwithstanding all the learned works that have been written in favor of Pedobaptism, its advocates appear to remain as much in the dark as ever on the subject. Two new works have just made their appearance, the object of which is to "settle the question." The first is from the pen of Dr. A. Peters, and the other from Dr. Edward Beecher. We have not seen either of them, nor do we care to, for, like most books of the kind, we learn from our exchanges that they are admirably adapted to destroy each other. The object of Dr. Beecher is to show that the word *baptizo* is a generic term, meaning to purify in any mode, while Dr. Peters' object is to prove that the word is *specific*, meaning simply to sprinkle.

We frequently hear complaints from our Pedobaptist brethren that the Baptists think too much, and say too much on the subject of baptism. A clergyman of some distinction in this city, who has lately published several sermons and addresses, in one of which at least, he labors hard, but in vain, to prove the doctrine of infant baptism true, told us a few days since that the baptismal question was *not talking about*; and he expressed his surprise that Baptists should devote so much time to the subject,—forgetting for the moment, we presume, that he had himself devoted more time to the discussion of it than most Baptists. The fact is, that the principal part of the discussion comes from the other side, and it will continue to emanate from that quarter unless the Bible is altered to suit their purpose. The books of Dr. Peters and Dr. Beecher, if they will be observed, are written—not in reply to Baptists—but the Bible itself; and yet with all their learning and acknowledged talents, they have failed to "settle the question," for they flatterly count each other while the field remains open for the efforts of new controversialists.

As Baptists, we like to see this question discussed by our opponents, for they are pretty sure to contradict themselves, and leave the subject "worse confounded," while the plain unerring testimony of the Scriptures in favor of believers' baptism only, remains unchanged. They will have a hard contest of it, and are certain to meet with defeat in the end, for they are engaged in a cause in which the *truth* is plainly against them. It would be a good rule for such writers, in the first place, to write a book in favor of the immersion of believers only, and when they have done this, to try to upset their own arguments by taking the other side of the question. We doubt whether there is one in a hundred who could do it, if he would honestly attempt to do justice to both sides.

Probus to Constans.

MY DEAR CONSTANS.—Your epistle has been received and read with great pleasure; your answers to my inquiries and your suggestions were as satisfactory as their limited extent would allow of; and to me I think they were profitable. But what a barrier is it to a friendly interchange of sentiment, that it proceeds so slowly; and yet perhaps in this very thing there may be advantage; for we may consider with more deliberation, and weigh with more care, what we do receive, if we have a long time to do it in. I will reply very briefly to your suggestions, for there are other important considerations I wish to ask your opinion respecting.

Your remarks with regard to councils, are very satisfactory. But with regard to that, I will say a word. You ask, if councils are recognized in the New Testament. I ask, in reply, in what light do you consider the meeting held at Jerusalem on the behalf of the church at Antioch, when Paul and Barnabas referred to them the question of circumcision as recorded in the 15th chapter of Acts? Was not that a council? Did not the advice of the apostles and elders at Jerusalem seem to partake a little even of authority? Be so kind as to read that account. And yet I perfectly agree with you, that all ecclesiastical power is in the church proper—i. e. in each church.

With regard to the present form of piety in the churches, my dear Constans, I did not exactly understand you. You speak of a want of evangelical sentiment, and yet believe the gospel has been preached;—of a piety untaught, and unteachable. Will you explain a little? I think the great defect in preaching is want of instruction,—instruction in the great fundamental truths of the gospel. Much of the gospel is preached, and some of it is preached much; and yet the great doctrines are not fully explained and enforced, and their relative position and importance very clearly taught and understood. If this is what you mean to say, I accord with the sentiment, and would with serious anxiety strive to remedy the defect, so far as my efforts extend.

As to the present low state of religious interest in our midst, you intimate that it may be owing to "a practical denial of the proper deity and sovereignty of the Holy Spirit." That I believe. We say practical denial, for the theory is correct enough as to the office of the Holy Spirit; but the necessity of its assistance both to will and to do, is overlooked, I have no doubt. Other agencies are relied on too much, and divine influence too little.

I shall be glad if you will more fully express your views on this point, that the attention of the community may be called more seriously to it.

With regard to the doctrinal defects in preaching, I wish to say a word more in this place. There ought to be much good doctrinal preaching; and many good sermons, even by poor preachers; for it is said there are many sermons of eminent divines, of the last and present century, being preached by clergymen of the present day, borrowed sermons, or as one writer in the Secretary some time since called them, perhaps rather harshly, stolen sermons; and yet that was not so far out of the way, after all. Many good and great men who have left published sermons, though dead, are yet speaking new words from many pulpits throughout the land. This practice is advocated by many as expedient and right; I do not agree with that opinion, but will you give me your views respecting it?

Have you heard of a most revolting instance of murder which recently occurred near Worcester? A man killed his own wife—cut her throat! Young people were there; she not quite twenty-six,—had

been married only about a year. What a counterpart to the wedding day,—to the professed love that wooed and won her! And the ruffian had not the excuse of insanity, nor the more common one of drunkenness. It was a malignant temper,—a savage brutality. He had often abused her, and finally threatened to shoot her, which last threat so alarmed her, that she complained of him to the authorities. He was tried by a justice court, and bound over to keep the peace for ninety days, in the sum of one hundred dollars! What a price to set on human life! When released, he promised to leave the neighborhood, but would first go to his house to get some clothes, which, pretending he could not find, he called his wife up stairs to find them for him. She imprudently went, and it is said she stooped down, he went behind her, caught her by the hair, pulled her head back, and drew a razor across her throat with such fatal precision, that it was literally cut from ear to ear. He then attempted to cut his own throat; and I think it is rather to be regretted that his effort did not prove fatal. She died immediately; he still lives. The hundred dollar bond, and his worthless life, are the only recompense a bereaved family and an injured community can claim.

One more question I wish to propose. Is it expedient for a clergyman to go to the polls in our political elections? That, as citizens, they have a right to do so, none can doubt; but as a herald of salvation, is it expedient? Will you give me your reasons, briefly, pro or con? It is a question of no little importance, and with respect to which there is a great diversity of action.

Yours,

PROBUS.

Covington Theological Institute.

The Louisville Baptist Banner announces that this Institution is to be re-opened under the presidency of Dr. Lynd, on the first of January next.—Judging from the tone of the Baptist paper in Ohio, it will receive little or no support from the free States of the West, and we infer from the following extract from the New Orleans Baptist Chronicle that it will not be patronized by the Baptists of the South Western States. The project of a new Theological Seminary, to be located somewhere in the South-Western States, where it will be free from anti-slavery excitement, is already advocated in that section of the country. The Chronicle says:

"Now is the time for Baptists to bestir themselves in the matter. Let every State Convention, every Association and every Church which sends delegates to the Southern Baptist Convention, which meets, next May, in Nashville, adopt resolutions favorable to the foundation of a Theological Seminary in the South-West or South; for the subject will be considered by the Convention at its approaching anniversary. With truth has one of our influential ministers, a part of whose letter is published in the last Miss. Baptist, by one of its editors, declared concerning the Institute at Covington:—

"I wish most heartily that Covington was on the other side of the river. That is no place for such a school, and we want but one for the whole southern valley. On the border and under the shadow of Cincinnati, it will be forever a whirlpool of excitement. Our young men need to think of something else besides negro slavery. That may be the sum of their theology at present, but we want something else. We want a south western theological school."

"Covington, as he says, and as we have once had occasion to remark, is no place for such a Theological Seminary as the Baptists of the South West desire; we want one for ourselves; and the time has come for its establishment. Our paper is open to any candid and temperate article on a subject which is so important in its bearings on the future destiny of the Baptists residing in the southern part of the great Valley of the Mississippi."

An Appeal to the Charitable.

"What! another so soon?" Yes, brethren, another. You remember when you opened your purse to assist in building up that feeble interest in a destitute field, how a spirit whispered in your ear, "that's right;" and when at night you commended that interest to God, what a sweet satisfaction you experienced; and when afterward you learned that God had blessed that interest—prospered, and built it up, how you were consoled with the reflection that you had obeyed the promptings of benevolence, and been instrumental in extending the Redeemer's kingdom.

And now to such as feel that there is a "luxury in giving," an appeal is made in behalf of a feeble struggling Baptist church at Cedar Creek, New Jersey, who are attempting to erect a house of worship, and in consequence of the numerous and pressing claims of other charitable objects which are taxing largely the liberality of the churches of New Jersey, they are compelled to appeal to the sympathies and Christian benevolence of their more distant brethren for aid in this enterprise.

Aware of the continued drafts made upon the generosity of the brethren in this State, they do not ask for, nor expect, large things; but in the spirit of the Syrophenician petitioner, ask for a small crumb.

N. B.—The little church have commissioned br. Lucius S. Griswold, licentiate, to present their request, and receive the liberality of those who may assist them in the effort of erecting their house of worship. Br. Griswold is a native of this State,—was connected with, and licensed by, the Baptist church in Pleasant Valley, has the entire confidence of that church, as well as the one to which he now belongs, and humbly represents.

Pleasant Valley, Nov. 5, 1848.

The Fate of Kings.

The revolutions in Europe make sad work with crowned heads. To-day they sit clothed with regal splendor, and millions pay them homage—to-morrow, "none so poor to do them reverence." The year 1848 will stand out as a remarkable era in the history of monarchs. May it prove the precursor of the more signal downfall of those who remain in power at the commencement of the ensuing year. The editor of the New York *Courier des Etats Unis*, a French paper, is at present in Paris, and, among other items of his correspondence, relates the following:

"At Berlin the poor King of Prussia seeks in drunkenness relief from the troubles of the past, the present and the future. Recently, at the close of a repast at which the Queen and the Princesses were present, he drank a bowl of punch at one draught, and then, placing the bowl upon his head, exclaimed with the glee of Silenus and the philosophy of Diogenes, 'This is all the crown that is left to me.'"

NEWTON THEOLOGICAL INSTITUTION.—Rev. Dr. Patton has accepted the appointment of Professor of Christian Theology in this Institution.

"SWEARER'S PRAYER" STOPPING PROFANITY.

"I have exhorted persons by the wayside, in the field, shop and dwelling-house," writes a Kentucky Tract colporteur. "I had conversation with a man who was profane, and afterward gave him the 'Swearer's Prayer.' I have since been told that he slept none scarcely the whole night, it had such an effect upon him.—At a store where I stopped, I noticed several persons who used profane language. Before I left, I gave them a copy of the same Tract. They blushed and were silent as if they had been shot. I left them to their own reflections.—In another instance, I read the Swearer's Prayer to a company of persons, who listened with attention. One of them said he believed it was true, and illustrated his remark. A profane man, he said, was using irreverent and profane language about thunder and lightning during a shower. He ran under a tree for shelter, when a bolt from heaven shivered it, and left him dead! Several of them wanted a copy of the Swearer's Prayer."

INFLUENCE OF DISTILLERIES.—During the past two months I have been among people in the Tennessee mountains," writes a colporteur, "who are very poor and destitute. The district embraces some 20 miles in length and from 6 to 10 in width. Vice and immorality prevail here extensively, and the Sabbath is greatly desecrated.—Some seven or eight distilleries are in operation; they are generally the resort on Sunday, and often scenes of bloodshed occur before the people separate. While I was in that neighborhood, two horses were stolen and \$70 in cash. I recently travelled about 20 miles and found some 50 families, and not one of them a praying family, although some of them were professors. There were no churches, no places for religious worship in this village. I visited 292 families during two months, found 65 without any religious reading except the Bible, and 56 destitute of that blessed volume.—Sold \$112 worth of books, and circulated gratuitously books and tracts valued at about \$16."

"WE'LL ALL GET TOGETHER ONE OF THESE DAYS."—An Episcopal friend of ours recently visited Alexandria, Va., to attend the ordination of the graduating class of the Theological Seminary near that city. The services were to take place in old Christ Church, the venerable sanctuary in which Washington worshipped the God of his Fathers. The pew still remains as Washington left it nearly half a century ago. On a desk lies the handsome Bible that formerly adorned his table, and there lie also the Records of the Church containing his own signature. Having arrived near the place the gentleman asked of an aged negro, What place of worship is that in sight? 'Dat is Massa Washington's old Church; why massa they have service every day this week, morning and evening. Spose you be one ob de ministers, massa?' Our friend inquired if he was an Episcopalian. 'No, massa, we be Baptists, but we'll get together one ob dese days.'—*Chr. Watchman and Reflector.*

BOSTON BAPTIST ASSOCIATION.—The Minutes of this Association, which held its annual meeting with the South Baptist Church in Boston, Sept. 20 and 21, are received. The statistics are as follows:—churches, 51; pastors, 46; added by baptism, 196; by letter, 266; dismissed, 209; erased, 29; excluded, 76; died, 136. Total in all the churches, 8,771. It will be remembered that a vote was passed dividing this association, at the late meeting. Hereafter they will be known as the Boston North, and the Boston South Baptist Associations. The introductory sermon, by Dr. Sharp, is printed with the Minutes; text, Deut. 1: 38.—"Encourage him." Theme; the duty of a church and congregation to encourage their pastor.

PENOBSCOT BAPTIST ASSOCIATION.—We are indebted to the clerk of the Association, E. Trask, for a copy of the Minutes. The Annual meeting was held with the First Baptist church in Bangor, (Rev. S. L. Cadwell's), Oct. 3, 4 and 5. There are 30 churches in this Association; 26 ordained ministers, and 1338 members. Baptized during the year 63; net increase 45. The churches are, with but two or three exceptions, small, numbering less than 100 members each. The sum contributed for benevolent purposes amounts to \$11,76 65.

A MODEL CHURCH.—There is a little Baptist church of fifty members in the town of Becket, Mass., (the coldest and most barren town in Western Massachusetts, by the way, being situated on the highest peak of the mountains between the Connecticut and Hudson river valleys), which, in addition to supporting its pastor, gave one hundred and fifty dollars for benevolent objects the past year, averaging three dollars per member. We should hear no complaint of empty missionary treasures, were all the churches in the denomination to imitate the example of this little church in Becket.

An English paper, the "Western Times" says that sixty clergymen of the diocese of Winchester, who have had apostolic commission conferred on them, have taken out certificates to entitle them to sport with dog and gun. Another paper says the statement is below the truth. This looks as though they meant to buckle their armor on; but we fear it will be a very different one from that described by the apostle, as "the armor of God."

MISSIONARY CALAMITIES.—The English Church and State Gazette says,—We regret to learn from the public papers that Dr. Bettheim and his family have all been murdered at the capital of Loo Choo, where they were residing. Dr. Bettheim, who went to Loo Choo under the auspices of the bishop of London, who promised, we believe, to ordain him after a specified term of service in the Loo Choo Mission, was a native of Hungary, was originally of the Jewish persuasion, and was educated for the surgical profession, but afterward joined the church of England. He was a young man of much talent and of no inconsiderable experience. His wife was a native of London, and we believe they had two children. The disastrous fate which has fallen upon them is said to have visited the Romish missionaries also.

CONN. STATE TEMPERANCE SOCIETY.—The annual meeting of this Society will be held at Middletown on Wednesday, Nov. 22. The meeting will be called to order at 10 o'clock, A. M. The friends of temperance are invited to attend, as matters of importance to the cause of temperance are expected to come before the meeting.

MISSIONARY UNION.—The receipts of the Treasurer of the Missionary Union for the month ending September 30, amount to \$4,398 67. Total from April 1, to Sept. 30, \$31,924 95.

CHURCH DIFFICULTY.—The Cincinnati Chronicle of Saturday last, says:—

A civil case of quite an exciting nature was commenced before Esq. Mark P. Taylor on Tuesday last, in which the Rev. John Purcell, Bishop of Cincinnati, is the plaintiff, and Father Hubber the defendant. The suit is one of forcible detainer, the Bishop setting forth that Father Hubber occupies the premises of the German Catholic Church, (a building thereunto attached), contrary to his (the Bishop's) will and desire. Father Hubber, on the other hand, claims that he holds the place directly from Rome, and has yet received no papal notification of removal; while on the other hand, the Bishop sets forth that he has by deed and legal and canonical grounds; namely, that they were such influences as any man may exert who is as good as Jesus was. We will believe this theory when we see some such man, performing some such 'mighty works,' and explaining them on this principle. That same Sabbath night, the supplying committee wrote to Mr. Knapp a stringent rebuke for his infidel sentiments, and for his impudence in broaching them in that place. They also requested him to supply them the next Sabbath by prayer, and not in person. Their letter and the sermon forthwith appeared in one of those vile prints which serve as common sewers to carry off the pollution of this great city. And yet this same church has invited Mr. King, a popular Universalist minister, who is as much of a Rationalist as Mr. Knapp or Mr. Parker, to be their pastor. In the recent warfare in the Universalist Convention, Mr. King took the part of the transcendentalists against those who maintained that a belief in the gospel narratives is necessary to a Christian minister. He goes into the Hollis street pulpit, expressly declaring that his sentiments are unchanged, and reserving the right of exchanging with Universalists. It remains to be seen what course will be taken in this matter by the Unitarian ministers and churches in Boston.

HOLLIS STREET CHURCH.—This church, which has been designated as the Bazaar Bay of Boston rum-sellers, occasionally does some things, which looks as if its members did something with rum besides selling it. Of late one Mr. Knapp, from Nantucket, was engaged to supply their pulpit for a couple of Sabbaths. His first sermon was an attempt to explain our Saviour's miracles on transcendental grounds; namely, that they were such influences as any man may exert who is as good as Jesus was. We will believe this theory when we see some such man, performing some such 'mighty works,' and explaining them on this principle. That same Sabbath night, the supplying committee wrote to Mr. Knapp a stringent rebuke for his infidel sentiments, and for his impudence in broaching them in that place. They also requested him to supply them the next Sabbath by prayer, and not in person. Their letter and the sermon forthwith appeared in one of those vile prints which serve as common sewers to carry off the pollution of this great city. And yet this same church has invited Mr. King, a popular Universalist minister, who is as much of a Rationalist as Mr. Knapp or Mr. Parker, to be their pastor. In the recent warfare in the Universalist Convention, Mr. King took the part of the transcendentalists against those who maintained that a belief in the gospel narratives is necessary to a Christian minister. He goes into the Hollis street pulpit, expressly declaring that his sentiments are unchanged, and reserving the right of exchanging with Universalists. It remains to be seen what course will be taken in this matter by the Unitarian ministers and churches in Boston.

"WE'LL ALL GET TOGETHER ONE OF THESE DAYS."—An Episcopal friend of ours recently visited Alexandria, Va., to attend the ordination of the graduating class of the Theological Seminary near that city. The services were to take place in old Christ Church, the venerable sanctuary in which Washington worshipped the God of his Fathers. The pew still remains as Washington left it nearly half a century ago. On a desk lies the handsome Bible that formerly adorned his table, and there lie also the Records of the Church containing his own signature. Having arrived near the place the gentleman asked of an aged negro, What place of worship is that in sight? 'Dat is Massa Washington's old Church; why massa they have service every day this week, morning and evening. Spose you be one ob de ministers, massa?' Our friend inquired if he was an Episcopalian. 'No, massa, we be Baptists, but we'll get together one ob dese days.'—*Chr. Watchman and Reflector.*

PAYMENT OF THE MEXICAN INDEMNITY.—The New York Herald says that the Secretary of the Treasury has given orders for the payment of the Mexican indemnity. Eight hundred thousand dollars will be paid out in that city, four hundred thousand in Boston, and three hundred thousand in Philadelphia, making an aggregate of fifteen hundred thousand dollars. This will reduce the amount of specie in the hands of the government, and materially relieve the money market.

THE JEWS.—The New York Baptist Register says that the Jewish service is regularly performed in Ulica on the Jewish Sabbath, in a hall in the second story of Mechanics' Block, in Liberty St. Their services sometimes seem to be continued from morning until night, almost without intermission. Christian congregations would be restless at half the length of these in their chapels. They have their hats on, and are covered with light woolen shawls.

Jewish service is regularly observed in Hartford. There are said to be some four hundred Jews in this city, who have recently fitted up a hall in Wadsworth's Block, near the Stone Bridge. At the commencement of their new year, a few weeks since, their shops were closed nearly all the week. They are also closed on Saturdays.

A new Baptist chapel was opened in the northern section of the city of Halifax, three weeks since. It is designed for the use of the Baptist church formed there during the past season, and now under the pastoral care of the Rev. J. Miller.

NATIONAL EDUCATION SOCIETY.—Twenty-six young ladies, accompanied by Eng. Slade, have departed for the West this fall, to engage as teachers in the rising villages there. They passed through Rochester on the 16th ult.

NATIONAL COUNCIL.—Archbishop Eccleston has issued his precepts to the Most Reverend and Right Reverend Prelates of the United States, for the convocation in Baltimore of the first National Council of the Catholic church. The Council takes the place of the former triennial convocation.

Rev. G. Benedict, late pastor of the Norfolk church, New York, departed this life last Saturday evening. He was 53 years of age, and sustained through his ministry an eminent character for piety and success.

The Rev. Dr. Baird, at the request of many gentlemen in New York, has consented to deliver a course of nine or ten lectures on the present state of Europe. Dr. Baird's extensive acquaintance with the civil and religious condition of Europe will enable to throw a great deal of light on the condition of Europe as it is. No man in this country, and but few, if any, in Europe, are better acquainted with the condition of things on that continent than Dr. B. The entire avails of the lectures are to be devoted to the aid of the religious societies in France.

THE CHOLERA.—The Hibernian now represents the cholera as nearly stationary in London. Only four cases were reported on Monday previous to the sailing of the steamer. A city like London, containing upwards of two millions of inhabitants, could hardly be said to be afflicted with an epidemic when only four cases are reported in a day; but the next news may bring more alarming accounts of this dreadful disease. Its progress at St. Petersburg was slow at first; at times it would seem to have nearly left the city, and then it would break out with renewed violence. It may pursue the same course in England; at any rate, it will be well to be prepared for it in this country, whether it reaches us or not. It was sixty days after its first appearance in England in 1832, before it crossed the Atlantic.

MAIL ARRANGEMENT.—The Boston Daily Advertiser says that letters were received by the Liberator from Mr. Baneroff, U. S. Minister at Liberia, announcing that he had effected with the British government a settlement of the difficulties in relation to the postage by the British and United States mail steamers.

CURE FOR HYDROPHOBIA.—The Cincinnati Chronicle of last week relates a successful treatment in a case

Poetry.

From the Providence Journal.

Brighton, Sussex, England, Sept. 29, 1848.

I hasten to forward you a noble poem, composed under remarkable circumstances. I have been a guest with the poet for some days past, and the day before yesterday there came a letter from Elliott Cresson, of Philadelphia, in which he happened to use the fine expression of "Thirty Nations" for our thirty States. The phrase attracted Mr. Tupper's attention, and when he showed me this poem, he said that he wrote "at a quarter before four in the morning, with the jingle of thirty nations in his head." With the true inspiration of a bard, he jumps up, strikes a light, and before five o'clock 13 stanzas were written. The whole poem did not occupy him two hours and a half. It speaks for itself. It appears to me a noble production. I can vouch for the facts of the composition, and indeed I have in my possession the original manuscript in pencil, written upon the blank leaves of an ink book, with three of the additional stanzas in ink. It was printed as it stands, with the exception of the 5th and 16th, which were afterwards added, on the day of the morning of its composition. Such power, fertility and astonishing rapidity promise us great things from a poet now only thirty-eight. With regret that I am obliged to write in this haste that I have not time for more, nor to read what I have written,

I am yours, &c. JAMES C. RICHMOND.

"Ye Thirty Noble Nations."

A NEW BALLAD TO COLUMBIA.

BY MARTIN PARQUER TUPPER.

Ye Thirty noble Nations
Confederate in One!
That keep your starry stations
Around the Western Sun,—
I have a glorious mission,
And must obey the call,
A claim! and a petition!
To set before you all.

Away with party blindness,
Away with party spite!
My Clime is one of Kindness,
My Prayer is one of right;
And while in grace ye lister,
For tenderness, I know
Your eyes shall dim and glisten,
Your hearts shall thrill and glow!

For, on those hearts is written
The spirit of my song,—
I claim your love for Britain,
I spite of every wrong!
I claim it for—your mother,
Your sister, and your spouse,
Your father, friend, and brother,
The "Hector" of your vows!

In spite of all the evils
That threaten ever brew'd,
Or busy printer's devil,
Or Celtic gratitude,—
In spite of politicians
And diplomatics,
Your feelings and traditions
Are cordially with us.

O yes! your recollections
Look back with stronging eye
To pour those old affections
On scenes and days gone by;
Your Eagle well remembers
His dear old island-nest,
And sorrow stirs the embers
Of love within his breast.

Ah! need I tell of places
You dream and dwell on still?
Those old familiar faces
Of English vale and hill,—
The sites you think of, sobbing,
And seek as pilgrims seek,
With brows and bosoms throbbing,
And tears upon your cheek.

Or, should I touch on glories
That date in ages gone,
Those dear historic stories
When England's name was won,—
The tales your children thronging
So gladly hear you tell,
And note their father's longing
And love that longing well!

For language, follies, fashions,
Religion, honor, shame,
And human loves and passions
Oh! we are just the same;
You, you are England, growing
To Continental state,
And we Columbia, glowing
With all that makes you great.

Yes, Anglo-Saxon brother,
I see your heart is right,—
And we will warm each other
With all our loves alight;
In feeling and in reason
My claim is stowed away,—
And kissing is in season
For ever and a day!

And now in frank contrition,
O brother mine; give heed,—
And hear the just petition
My feeble tongue would plead;
I plead across the waters,
So deeply crimson-stain'd,
For Africa's sons and daughters
Whom freedom hold enchain'd!

I taunt you not unkindly
With ills you did not make,
I would not wish you blindly
In haste the bond to break;
But tenderly and gently
To file away the chain,
And render justice duly
To Man's Estate again.

O judge ye how degrading,—
A Christian bought and sold!
And human monsters trading
In human flesh for gold!
When ruthlessly they plunder
Poor Africa's homes defil'd,
And all to sell—sunder
The mother and her child!

O free and fearless Nation,
Wipe out this damning spot,
Earth's worst abomination,
And nature's blackest blot;
Begin and speed thee rather
To help with hand and eye,
The children of your Father
Beneath His tropic sky.

HE—HE who formed and frees us,
And makes us white within,
Who knows how Holy JESUS
May love that tinted skin!
For some can tell how darkly
The sun of Jewry shined
Its burning shadows starkly
On Jesus' homely head!

And lo! one great salvation,
Hath burst upon the world,—
And God's illumination
Like noonday shines unfurl'd;
Shall bonds of color pale it?
Caucasians' knees—say—
The first, though black, to hail it,
And love the Gospel Day!

Columbia, well I note it,
That half your sons are strong
Against this ill, and vote it
A folly and a wrong;
Yet, lo! there not a loathing,
Aye, with your best incline'd,
Against that sable clothing
Of Man's own heart and mind!

I charge you by your power,
Your freedom and your fame,
To speed the blessed hour
That wipes away this shame:
By all life's hopes and wishes
And fears beyond the grave,
Renounce these blood-bought riches,
And frankly free the slave!

So let whatever threaten,
While God is on our side,
Columbia and Britain
The world shall well divide,
Divide—No! in one ether
Of Anglo-Saxon might,
We'll hold the world together
In peace and love and right!

Religious & Moral.

From the Journal of Commerce.

State and Prospects of Europe.

ITALY.

Messrs. Editors:—Having said all that I deem necessary at present respecting France, let me now call your attention to Italy.

Perhaps it may not be amiss to say a few words respecting the political divisions of that country, before we enter upon the consideration of its present state and prospects.

Without including the petty States of San Marino and Monaco—the former a Republic, in the Eastern portion of the Pope's dominions, and the latter a Principality on the Mediterranean coast, within the Kingdom of Sardinia—as being too insignificant to merit our notice, we proceed to say, that there are in Italy the following States: 1. The Kingdom of the Two Sicilies, in the South, consisting of the Island of Sicily, and almost the whole of the Southern half of the peninsula, and containing a population of about 8,000,000. 2. North of the Kingdom of the Two Sicilies, lie the States of the Church, or the Pope's domain; on the Western side of the Apennines, borders to the North by the Grand Duchy of Tuscany, and east of those mountains it reaches to the Po. This little "Patrimony of St. Peter" stretches from "sea to sea"—that is, from the Mediterranean on the West to the Adriatic on the East. Its population is not quite 3,000,000. 3. North of the Kingdom of the Pope, lies the Grand Duchy of Tuscany, stretching from the Mediterranean up to the Apennines. Its population, including the late Duchy of Lucca, which is now absorbed in it, does not surpass 1,500,000. 4. The Two Duchies of Parma and Modena lie North of Tuscany, and between it and the Po; the former having near 500,000 inhabitants, and the latter rather less than 400,000. 5. North of the Po, lies the Lombardo-Venetian Province or Kingdom (for it has been governed by a Viceroy) of Austria, having near 5,000,000 inhabitants; it is one of the finest parts of Italy. 6. The Kingdom of Sardinia occupies the North-Western part of Italy, and includes the Island of Sardinia and the Duchy of Savoy—the latter lying West of the central ridge of the Alps, and ought, geographically speaking, to belong to France. The population also is French, and not Italian. The population of the Kingdom of Sardinia is about 5,000,000.

You will see from this statement, there are three independent kingdoms in Italy—those of Sardinia, of the Pope, and Naples, or the Two Sicilies; three duchies—those of Parma, Modena and Tuscany; and a Province or Vice-Royalty of Austria; in all, seven States, and containing a population of something less than 22,000,000. San Marino and Monaco, whose insignificance is their strength and salvation, may have some 15 or 20 thousand inhabitants between them.

Two years ago—one year ago—with the exception of San Marino,—and we are not sure that it is an exception, for we presume that it is more of a Republic by practice than by a formal written compact,—there was nothing whatever in all Italy in the shape of a Constitution. Absolutism, or despotism, prevailed everywhere; and every ruler—whether duke, king, pope, or emperor—was as much an autocrat as Nicholas of Russia. If some governments were mild, as that of Leopold II., the Grand Duke of Tuscany, and that of Pio Nono,—it was only because of the amiable and excellent dispositions of the rulers; for there was no "Charter," "Constitution," or "Constitution," to define the limits of their just authority on the one hand, and the duties of their subjects on the other.

Pius IX. ascended the papal chair, made vacant by the death of Gregory XVI., in the month of June, 1846. The history of this remarkable man is known to your readers. A nobleman by birth, he was at first a soldier by profession; then a monk in consequence of a vow; next he became a missionary to Chili in South America. Returning to Rome, he was made a Bishop (in partibus); then sent as a Nuncio to the Court of Naples; then was made a Cardinal; and finally, to the astonishment of all Italy, and probably to the astonishment of himself, he was with unparalleled haste, elected Pope, through the influence of Gizi and the National, or Anti-Austrian party in the "Sacred College." Ascending the "See of the Fisherman," and entering into the double office of "Universal Bishop," and "King over the States of the Church," he soon began to show the liberal traits of his character as a temporal prince. And whilst he had but fairly entered upon the series of ameliorations which he had set on foot, the friends of the ancient order of things and of time-honored abuses, with the secret connivance of the Austrian Court—and probably at the instigation of Metternich and his ambassador at Rome—undertook to make a Coup d'Etat, and overthrow the new pope and all his political schemes. It was in consequence of this that the Austrian forces crossed the Po and took possession of Ferrara. But the whole plan failed; the attempt at revolu-

tion was suppressed, and the Austrians were covered with disgrace. Hesitating to abandon Ferrara, the Pio Nono negotiated and threatened, and threatened and negotiated. The people of Rome rose in mass. National Guards were formed; the little army of his Holiness soon increased from 15 or 20 thousand to 40 or 50 thousand. The Pope rode through the streets of Rome on a white mule, exhorting and blessing the new recruits, and everything betokened war. The King of Sardinia—the only Italian monarch in reality of ancient family, for the other princes are of foreign extraction, and most of them Austrian—came to the help of the Pope, and threatened to drive the Austrians out of Italy, (under the pretext, real or unreal, that they had threatened to molest him), and commenced raising an army. Tuscany, too, was carried away by the fury which was kindling up throughout all Italy against the accursed *Tedeschi*, as the Austrians were called.

Before this rising storm, Austria receded from Ferrara, and there was some prospect that a calm would succeed. But at this moment the Revolution of February occurred in Paris, and that threw every thing into confusion. All Italy was roused. The Pope, who had taken measures to give his people the semblance of a Constitution, was compelled to go a step farther, and propose something that was deserving of that name. The dukes of Tuscany, Parma and Modena, saw no chance for them but to give their subjects a constitution, or abdicate. The first named did not hesitate, but came up to the work with something like good grace, and gave his people a very good charter of constitutional rule—better by far than any other which has been granted in Italy. The other dukes (of Parma and Modena) did the work badly, and disgusted their people. The consequence was, that in a few weeks the Sardinian forces took possession of the one, and the Austrians seized or occupied the other. The king of Sardinia and the king of Naples had to follow in the train of events, and give to their people constitutions—the latter with manifest reluctance, and with all the duplicity of his infamous House.

In the meanwhile, the war with Austria was commenced. Charles Albert, king of Sardinia, at the head of a large army, marched into Lombardy, and the Austrians abandoned Milan. At first, the campaign promised to be a short and easy one. The Venetians, in their island-home, took up arms and chased the Austrians over to the continent, followed them thither, and took possession of several places, among which was Padua, and held them for some months. Tuscany, Rome, and Naples, sent contingents of troops to help the king of Sardinia in the "holy war" (as it was called) of the liberation of Italy. And certainly it is hard to conceive of a much holier war, or rather one whose object was nobler.

But the prosecution of the war did not equal its promise. The people of Lombardy themselves—we are sorry to write it—did not act like men who are fit to be free. They neither furnished men, nor money, nor even provisions, in such abundance as they ought to have done, for the maintenance of a cause in which they were so much interested. The Venetians did better, far better. The Tuscan and Roman troops did not fight well—far from it. They wanted discipline and order. Their officers were deficient alike in experience and in science, and they failed in the hour of need. As to the Neapolitan forces, they were withdrawing, almost before the war was fairly begun; King Fernando, as the Italians call him, having changed his mind! The brunt of the war had, therefore, to be borne by Charles Albert and his Piedmontese troops, who displayed all the bravery that was shown in the war. But it was all in vain. After having fought some brilliant battles, on a small scale, and defeated the Austrians in almost every instance,—after having pursued them across the Adige, and nearly out of Lombardy, they failed to take Mantua and Verona, and ultimately were driven back beyond the Mincio, and were forced to abandon Lombardy altogether.

All this happened because too much time had been lost in waiting for the auxiliary forces and provisions which Charles Albert had been led to expect. This delay was fatal. The Austrians had time to recover from the panic into which they had been thrown by the vigorous onset of Charles Albert; and, above all, from the alarming state of their empire north of the Alps.—The Bohemians and the Hungarians had threatened to abandon the empire, and there was at one time every prospect that they would do so. This compelled the government of Vienna, which was itself embarrassed by a popular revolution in the capital, to leave old Radetzky, their commander-in-chief, in Lombardy, to do as well as he could. At length, having put down the revolution in Bohemia, and checked it in Hungary, and having quieted things in Vienna by granting a constitution, the ministers of the emperor (for he himself is the merest cypher in the world) were enabled to turn their attention in earnest and with good effect to Italy. Nor did they lose time in sending thither fresh troops, and especially many of the fiercest but brave Croats, whose services could be dispensed with in Hungary. This turned the scale. Old Radetzky, ceasing to act on the defensive, crossed the Adige, and chased Charles Albert, as we have said, quite out of Lombardy, and took up his abode again in the beautiful city of Milan, where the brave old warrior is now reposing and recruiting, to try it again, if need be, when the renewed armistice shall have come to an end.

In the meanwhile, the Italians defeated and mortified are burning with shame and rage. Charles Albert and his brave but youthful sons, are busily engaged in recruiting and disciplining their forces in Piedmont. The aid of France has been invoked. And the eyes of all Europe and of the civilized world are directed in painful expectation to Northern Italy. Lord John Russell and General Cavaignac, anxious to arrange matters between Italy and Austria, have proposed armistice after armistice.—But what is going to be done? Will there be peace, or a renewal of the war? Of these topics and some others we must speak in our next.

Return of Rev. Mr. Sampson.

WASHINGTON, Oct. 17, 1848.

The Rev. Mr. Sampson, pastor of the Baptist Church in E street of this city, has just returned, after a year's absence, from a visit to Egypt and Palestine, touching in his course many of the most interesting cities in England and on the Continent. His special object was to visit the countries mentioned in the Holy Scriptures, and to see the places once trod by the feet of our Saviour and his Apostles, and honored by their miracles, and to gather from personal observation, arguments and illustrations by which to enforce the doctrines and moral precepts, to the influence of which all his powers are zealously devoted. His presence yesterday, in his own Church, was welcomed by his many friends, who saw evidences of his invigorated health, and heard with delight his testimony that all his observations in Palestine and other countries of the East had deepened, beyond expression, his faith in Christianity and the incomparable and Divine perfections of its Author. It was impossible for a thoughtful and unprejudiced man to survey the land of Judea, to look upon Jerusalem, Bethlehem, Nazareth, the vale of the Jordan, and other spots once consecrated by the personal presence and ministry of our Lord, and not feel sensibly, beyond expression, the truth of the Evangelists who recorded the great events of his life. Mr. Sampson alluded to the fact, as illustrating the verity of the books of Moses, that to him, ancient as the time of the Jewish Law-giver, and sealed since that day, have recently been opened in Egypt, and shown the very arts in painting, embroidery and curious devices in wood and precious metals, &c., which were used in the construction of the Jewish Tabernacle. True, the Christian religion carried with it the evidences of its Divine origin, and the moral perfection of Christ's character and precepts was a living power which must prove irresistible. This power was to be discerned even in the most corrupt forms of Christianity in the East, and might be deemed a recuperative energy which would finally renovate and exalt the character of the most degenerate and superstitious Christian nations. Decided and most impressive was the contrast between the nations of Europe, however afflicted with religious errors, and all those nations of the East subject to Mahomedanism, or the still more debasing systems of idolatry. In all the institutions of society, in freedom, knowledge, and whatever advances the intelligence and welfare of the human race, the former were immeasurably superior to the latter. Mr. Sampson spoke with interest and hope of the new and animating progress of a pure Christianity in France, and of the blessing of Heaven which it had been his privilege to witness within a few weeks past upon the earnest labors of a Protestant ministry in Paris.—*Jour. of Com.*

The Cholera.

We have been permitted to copy the following extracts from a letter addressed to a friend, by Dr. Charles T. Jackson. It will be seen that he still thinks New England will again escape; and the reasons he gives for this expectation will be read with peculiar interest at this time:—*Bost. Daily Ad.*

I do not believe that the Asiatic Cholera will prevail to any considerable extent in the New England States, for the geological character of the country appears to be opposed to it.

I believe I made reference to the influence of calcareous soils in the induction of cholera in my letters to Dr. James Jackson, on the cholera in Vienna, which letters were published in the Boston Medical Magazine.

I here send you an extract from a lecture which I delivered in Boston on the 31st December, 1834, and have several times since repeated in this and other places where I have lectured:

"The progress of the Asiatic Cholera shows also that there is such a thing as Medical Geology, for the cities situated on limestone or tertiary soils have always suffered most severely from that scourge."

I have repeatedly advised that on the occurrence of the cholera in this country, persons who might be fearful of that disease would find a safe refuge in the primary regions of New England.

We have a right to infer that since it never has visited the granite countries of Switzerland or Tyrol, in Europe, while it followed the calcareous districts around; and since it did not occur in the primary districts of Maine, New Hampshire, Vermont or Massachusetts; while it did follow the calcareous formations through Canada, New York, Ohio, and along the Mississippi; that the calcareous soil or waters had much to do with the production of the disease.

We know that the bowels of any Eastern man who travels through the calcareous districts of the Western States are much disturbed by the action of bi-carbonate of lime, which is contained in the water, and hence we might naturally infer that such a disturbing cause might render the constitution more liable to the cholera, which has its seat in the stomach and small intestines. Take a map of the globe and trace the

course of the Asiatic Cholera, and then examine into the geological character on its track, and you will find that it is calcareous, and that the principal "niduses" (if I may so call them) of the disease were on tertiary bottoms, where the springs and well waters were highly charged with salts of lime. Vienna and Paris are the two best known of the calcareous tertiary basins, and in those cities you well know the cholera committed its most fearful ravages.

It is to be hoped that the introduction of the Cochituate water into Boston will prove salutary to the people in more ways than have been generally thought of. I would observe that although Boston well-water contains salts of lime in large proportions, there are but few wells that contain much of the bi-carbonate; and the murine of lime and sulphate of lime do not cause the peculiar disturbances resulting from what are called calcareous waters.

Your obedient servant and friend,

CHARLES T. JACKSON.

Washington's Marriage in 1759.

We learn that Mr. J. B. Stearns, a distinguished artist of New York, and lately from Europe, has been for some days at Arlington House, in this vicinity, engaged in making very beautiful and successful copies from the original pictures of Colonel and Mrs. Washington, the one of the date of 1772, by Peale, and the other of 1759, by Woolaston, with a view to the painting of a large picture of Washington's marriage, founded upon the relation of the interesting event in the Custis recollection, and private memoirs of the life and character of Washington.

The scene is laid in the ancient parish church of St. Peter, county of New Kent, a colony of Virginia, time 6th of January, 1759.

In the foreground, and near the altar, appears the Rev. Dr. Mossom, the officiating clergyman, in full canonicals; he is about to present the marriage ring. The bridegroom is in a suit of blue and silver, lined with red silk, embroidered waistcoat, small clothes, gold shoe and knee buckles, dress sword, hair in full powder. The bride in a suit of white satin, rich point lace ruffles, pearl ornaments in her hair, pearl necklace, ear-rings and bracelets, white satin high-heeled shoes, with diamond buckles; she is attended by a group of ladies, in the gorgeous costume of that ancient period. Near to the bridegroom is a brilliant group, comprising the vice royal Governor of Virginia, several English army and navy officers, then on colonial service, with the very elite of Virginia chivalry of the old regime. The Governor is in a suit of scarlet, embroidered with gold, with bag, wig and sword; the gentlemen in the fashion of the time.

But among the most interesting and picturesque of the personages in the various groups is Bishop, the celebrated body servant of Braddock, and then of Washington, with whom he ended his days after a service of more than forty years.

This veteran soldier of the wars of George II., forms a perfect study in the picture.—His tall, attenuated form and soldierly bearing, as with folded arms and cocked hat in hand, respectfully he has approached the bridal group, gives a touching interest to the whole scene. He is in a scarlet coat, and is booted and spurred, having just dismounted, and relinquished the favorite charger of his chief to a groom.

Through the large folding doors of the church is seen the old fashioned coach of the bride, drawn by six horses; also the fine English charger, bequeathed to Washington by Braddock, after the fatal field of Monongahela.

From the account of the marriage, handed down from those who were present at its celebration, it appears that the bride and her ladies occupied the coach, while the provincial colonel rode his splendid charger, attended by a brilliant cortege of the gay and gallant of the land.

Such was Washington's marriage in 1759.—*Alexandria Gazette.*

Little Graves.

Sacred places for pure thoughts and holy meditations, are the little graves in the church-yard. They are the depositories of the mother's sweetest joys—half unfolded buds of innocence, humanity nipt by the first frost of time, ere yet a canker-worm of pollution had nestled among its embryo petals. Callous, indeed, must be the heart of him who can stand by a little graveside and not have the holiest emotions of his soul awakened to thoughts of that purity and joy which belong alone to God and Heaven; for the mute preacher at his feet tells him of a life begun and life ended, without a stain; and surely if this be vouchsafed to mortality, how much purer and holier must be the spiritual land, enlightened by the sun of Infinite Goodness, whence emanated the soul of that brief young sojourner among us! How swells the heart of the parent, with mournful joy, while standing by the cold earth-bed of lost little ones! Mournful, because a sweet treasure is taken away—joyful, because that precious jewel glitters in the diadem of the Redeemer.—*Young people's Mirror.*

A Boy's Religion.—"My son," said Leigh Richmond, "remember you must die—and you may die soon—very soon. If you are to die a boy, we must look for a boy's religion, a boy's knowledge, a boy's faith, a boy's Saviour, a boy's salvation!—Or else a boy's ignorance, a boy's obstinacy, a boy's unbelief, a boy's idolatry, a boy's destruction! Remember all this, and beware of sin; dread the sinfulness of an unchanged heart; pray for a new one; pray for grace and pardon, and a soul conformed to the image of Christ Jesus; pray

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JAMES G. HATTERSON, Marble Manufacturer, announces to the citizens of Hartford, Conn., that he has opened an establishment at 223 Main street, (directly opposite Union Hotel), where he will manufacture at the lowest possible prices, all kinds of MONUMENTS and GRAVE STONES, of the best American and Foreign Marble.

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PRINTED AND PUBLISHED

VOL. XXVII

Christian Secretary

PUBLISHED EVERY FRIDAY MORNING, AT THE OFFICE OF THE SECRETARY, CORNER MAIN AND AVE.

TERMS.

Subscribers in the city, furnished at Two Dollars per annum. Papers sent by mail at \$2.00, with a discount of twelve and agents becoming responsible for advertisements inserted at the advertising in this city. All communications intended for the Secretary should be addressed to BURR & SMITH.

The Little Straw

'Tis a dear little hat, and it hangs And its voice of the past bids thee thrill;

For it seems like a shadow of days Of the bright one gone who has fled;

'Tis a dear little hat, for each day Tells that oft o'er its plaiting the And many a wretch for its crown To the grateful taste of his youth

Yes, there silent it hangs, with Still as playfully rolled as has been But the golden ringlets which Have curled their last cluster here

Ay, the hat is the same, but it is Those sweet blue eyes as in days And the sunlit smile that danced Can but light up our heart's sad

Sad memories they are, o'er their Each breath of the by-gone a true And joys that we vainly would win In memory are wreathed with pain